

Darul Sunnah - The Significance of the 15th of Sha"ban

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Many hadiths have been narrated extolling the virtue of the 15th of Sha"ban. It is unfortunate to see many people discard this great day.

Amongst them is the narration of Sayyiduna Mu"ad ibn Jabal (radiallahuáñhu) that Rasulullah (sallallahuáalaihi wasallam) said, „Allah Ta"ala turns to his entire creation on the fifteenth night of Sha"ban and forgives all of them except one who ascribes partners to Him and one who harbors enmity in his heart." (This hadith has been recorded by Imam Tabrani in his Mu"jam al-Awsat hadith 6776 and mu"jam al-Kabir vol.20 pg.108-109)

Imam Ibn Hibban (rahimahullah) has classified this narration as sahih (authentic) and has included it in his book – Al-Sahih. (Sahih ibn Hibban vol.12 pg.482; Hadith5665). Hafiz Al-Haythami (rahimahullah) has mentioned that all the narrators of this hadith are reliable. (Majma" al-Zawa"id vol.8 pg.65)

Besides this narration classified as sahih by Imam Ibn Hibban (RA), there is another classified as sound by Hafiz al-Mundhiri (RA) in his Al-Targhib (vol.3 pg.459). This narration is of Sayyiduna Abu Bakr (radiallahuáñhu) and is recorded by Imam Bazzar (RA) in his Musnad. In fact, Hafiz Ibn Hajar (RA) has also classified one of its chains as hasan (sound). (al-Amal al-mutlaqah pgs.119-120)

Besides the above two, there are many other Sahaba (radiallahuáñhum) that narrated hadiths regarding the merit of this night.

3) Sayyiduna Abu Hurayra (radiallahuáñhu) (Musnad al-Bazzar hadith: 3551)

4) Sayyiduna Abu Tha"laba (radiallahuáñhu) (Shu" al-Iman)

5) Sayyiduna Awf ibn Malik (radiallahuáñhu) (Musnad al-Bazzar)

- 6) Sayyiduna „Abdullah ibn „Amr ibn al-„As (radiallahuánhu) (Musnad Ahmad hadith 6642)
- 7) Sayyiduna Abu Musa al-Ash“ari (radiallahuánhu) (Ibn Majah hadith 1390; Shu“b al-Iman hadith 3552)
- 8) Sayyiduna „Ali ibn Abi Talib (radiallahuánhu) (Ibn Majah hadith: 1388; Shu“b al-Iman hadith: 3542)
- 9) Sayyiduna Abdullah ibn „Umar (radiallahuánhu)
- 10) Sayyiduna „Uthman ibn Abil-„As (radiallahuánhu) (Shu“b al-Iman hadith 3555)
- 11) Sayyidatuna „Aysha bint Abi Bakr (radiallahuánhu) (Shu“b al-Iman)
- 12) Kathir Ibn Murrah (radiallahuánhu) (Shu“b al-Iman hadith: 3550)
(see Ajwibat al-Mardiyya vol.1 pgs.325-332)

The collective strength of these narrations cannot be refuted.

The general virtue of this night has been accepted by many great „Ulama of the past. From amongst the many great scholars who have attested to the virtue of this night are:

Khalifa „Umar ibn „Abdul Aziz, Imam Shafi“i, Imam Awza“i, „Atta ibn Yassar, Imam al-Majd ibn Taymiyyah, Ibn Rajab al-Hanbali and Hafiz Zaynudeen al-„Iraqi (Rahmatullahi alayhim) – refer Lataif al-Ma“arif of Hafiz Ibn Rajab pgs.263-264 and Fayd al-Qadir vol.2 pg.317

In fact, Hafiz Ibn Taymiyyah has said, „As for the middle night of Sha“ban, there are various narrations that have been narrated regarding it“s significance and it has been reported from a group of the Salaf (predecessors) that they performed salat in it individually, hence, such a deed cannot be disputed.“ (Majmu“ al-Fatawa ibn Taymiyyah vol.23 pg.132)

Imam „Ata ibn Yasar (rahimahullah) –the great Tabi“i- said: “After Laylat al-Qadr, there is no other night in the year that is more vitreous than the middle (15th) night of Sha“ban” (Lataif al-Ma“arif, pg.197)

Hafiz Ibn Rajab (rahimahullah) has quoted Imam Shafi“i (rahimahullah) to have mentioned that duas are accepted by Almighty Allah on the 15th of Sha“ban. (ibid, pg. 196)

All of the above sufficiently confirm the significance of the 15th night of Sha“ban.

Note: Together with duá and istighfar (seeking forgiveness from Allah Taála), on this night one should engage in any act of worship that one feels comfortable with.

[1] Imam Hafiz al-Mundhiri mentioned in *Al-Targhib wa 'l-Tarhib*: from the Mother of the Believers, Sayyidah ‘A’ishah Siddiqah (may Allah be pleased with her), she said:

“The Messenger of Allah ﷺ would begin to fast continuously until we thought he would not stop fasting, and sometimes he used to stop fasting until we thought he would never fast. I never saw Allah’s Messenger ﷺ fasting a complete month except the month of Ramadan, and I have never seen him fasting in a month more than he did in Sha‘ban” (Narrated by al-Bukhari, Muslim and Abu Dawud).

[2] Imam al-Tirmidhi cited in *Al-Jami’* with his chain of transmitters: from the Mother of the Believers, Umm Salamah (may Allah be pleased with her), she said:

“I have never seen the Prophet ﷺ fast for two months consecutively except in the months of Sha‘ban and Ramadan.”

Abu ‘Isa (Imam al-Tirmidhi) said:

“The hadith of Umm Salamah is *hasan* (sound). This hadith has also been narrated from Abu Salamah, from ‘A’ishah (may Allah be pleased

with her), she said: ‘I have never seen the Prophet ﷺ fasting more in a month than he did in Sha‘ban. He used to fast Sha‘ban except for a little’. In one variant, ‘He used to fast all of it.’ It is narrated from Ibn al-Mubarak that he said regarding this hadith, ‘It is permissible in the speech of the Arabs that if one fasts most of the month that it is said, He fasted all of the month, and [for example] it is said, So and so spent an entire night in prayer, and perhaps he ate and busied himself with some of his matters [in this night].’ It is as if Ibn al-Mubarak deemed both hadiths to be in agreement with each other and he would say that the meaning of this hadith is that Allah’s Messenger ﷺ would fast most of the month.” Imam al-Tirmidhi’s statement ends here.

[3] Imam Hafiz al-Mundhiri mentioned in *al-Targhib wa ‘l-Tarhib*: from Usamah ibn Zayd (may Allah be pleased with them), he said:

“I asked, ‘O Messenger of Allah, I have seen you fasting in the month of Sha‘ban so frequently that I have never seen you fasting in any other month?’ Allah’s Messenger ﷺ replied, ‘That is a month between Rajab and Ramadan which is neglected by many people. It is a month in which deeds are presented before the Cherisher of the worlds and I like that my deeds be presented at a time when I am fasting” (Narrated by al-Nasa’i).

I say: Imam Ahmad ibn Hanbal cited this hadith in his *Musnad* as well.

[4] Imam Hafiz al-Mundhiri also mentioned in *Al-Targhib wa ‘l-Tarhib*: from the Mother of the Believers, Sayyidah ‘A’ishah Siddiqah (may Allah be pleased with her) that:

“The Prophet ﷺ used to fast the whole of Sha‘ban. She asked [him], ‘O Messenger of Allah, is Sha‘ban for you the most beloved month for fasting?’ He replied, ‘In this month Allah prescribes a list of all persons dying this year. Therefore, I like that my death comes while I am fasting.” (Narrated by Abu Ya‘la). It is *gharib* and its chain of transmission is *hasan*.

[5] Imam Hafiz al-Suyuti mentioned in *Al-Durr al-Manthur*. And al-Khatib and Ibn al-Najjar cited: from ‘A’ishah (may Allah be pleased with her), she said:

“Allah’s Messenger ﷺ used to fast all of Sha‘ban until he reached Ramadan and, aside from Sha‘ban, he did not fast any other month in its entirety. I asked [him], ‘O Messenger of Allah, is Sha‘ban for you the most beloved month for fasting?’ He replied, ‘Yes, O ‘A’ishah, there is no one who dies during the year except the decision of his death is made in Sha‘ban. Therefore, I like that the decision of my death is made while I am [engrossed] in the worship of my lord and good actions.’” The words of Ibn al-Najjar are: “O ‘A’ishah, in this month the Angel of Death writes down [the names of] those whose souls are to be seized. Therefore, I like that my name is written while I am fasting.”

[6] Imam Hafiz al-Suyuti also mentioned in *Al-Durr al-Manthur*. And Ibn Mardawayh and Ibn ‘Asakir cited: from ‘A’ishah (may Allah be pleased with her), she said:

“The Messenger of Allah ﷺ did not fast more in any month than Sha‘ban because in this month the souls of the living are written in the dead [i.e., in the list of those destined to die] to the point that a man is getting married even though his name is in the list of those to die and a man is performing Hajj even though his name is in the list of those to die.”

[Consequently,] without a doubt these hadiths and those similar to them include in their generality (*‘umum*) the night of the 15th of Sha‘ban and its day.

No prohibition has been related from the Prophet ﷺ in regards to keeping the night of the 15th of Sha‘ban awake for worship and good actions and likewise for fasting during its day. Yes, prohibition is established from the Prophet ﷺ in some narrations in regards to fasting after the 15th of Sha‘ban but some scholars have interpreted them and not acted upon them due to some other authentic hadiths. However, in any case, no prohibition in the definitive sense has been related regarding the fast of the 15th of Sha‘ban. Rather, the 15th day of Sha‘ban is from those bright white days (*ayyam al-bidh* or the 13th, 14th and 15th of each lunar month) which due to the encouragement of Allah’s Messenger ﷺ are recommended for fasting every month.

Many blessed hadiths in regards to the virtues of the 15th night of Sha‘ban and the fast of its day have also especially been mentioned

and, hence, keeping this blessed night awake in worship and [performing] good actions and fasting during its day increases even more in emphasis.

We will mention by the grace and *tawfiq* of Allah the noble prophetic hadiths related to this first, then some reports which have been related in this regard from the pious predecessors of the Ummah such as the Companions, the Followers (*Tabi'un*) and those who have followed them in excellence, and then statements from the people of knowledge (may Allah be pleased with them all).

[1] Imam Hafiz al-Mundhiri mentioned in *al-Targhib wa 'l-Tarhib*: from Mu'adh ibn Jabal (may Allah be pleased with him), from the Prophet ﷺ, he said:

“Allah bestows His special attention to His entire creation on the 15th night of Sha‘ban. He then forgives His entire creation except a polytheist and one who harbours enmity.”

And he (al-Mundhiri) said:

“Al-Tabarani narrated it and Ibn Hibban narrated it in his *Sahih*.” I say (i.e. Shaykh ‘Abd al-Hafiz writes regarding himself): Imam Hafiz al-Suyuti mentioned it also in *Al-Durr al-Manthur* from al-Bayhaqi and Hafiz al-Haythami mentioned it in *Majma' 'l-Zawai'd* (vol. 8, p. 65) and he said: ‘Al-Tabarani narrated it in *[Al-Mu'jam] al-Kabir* and *[Al-Mu'jam] al-Awsat*, and its narrators are reliable.”

[2] Imam Hafiz al-Mundhiri also mentioned in *Al-Targhib wa 'l-Tarhib* that Imam Ahmad narrated from ‘Abdullah ibn ‘Amr (may Allah be pleased with him) that the Messenger of Allah ﷺ said:

“Allah, Glorified and Exalted is He, bestows His special attention to His entire creation on the 15th night of Sha‘ban. He then forgives His creation except two: one who harbours enmity and the murderer.” I say: Hafiz Ibn Rajab al-Hanbali mentioned it in *Lata'if al-Ma'arif* and its marginal notes writer, Shaykh al-Sawas, said, “Musnad Ahmad (2/176) and its chain of transmission is *sahih*(authentic)”.

I say: Hafiz al-Haythami mentioned it in *Majma' 'l-Zawa'id* (vol. 8, p. 65) and said:

“Imam Ahmad narrated it and in it is Ibn Lahi‘ah, and he is *layyin* (lenient) in hadith. The remaining narrators are all reliable.”

I say: Al-Albani has mentioned it in *Silsilat al-Ahadith al-Sahihah* (vol. 3) After discussing the chain of transmission of the hadith and relating the statements of the scholars, he stated: “The hadith is *hasan*.”

[3] Imam Hafiz Ibn Rajab al-Hanbali mentioned in *Lata‘if al-Ma‘arif*, and Ibn Majah cited from the hadith of Abu Musa (may Allah be pleased with him), from the Prophet ﷺ, he said:

“Allah bestows His special attention to His entire creation on the 15th night of Sha‘ban. He then forgives His entire creation except an polytheist and one who harbours enmity.”

And the marginal notes writer [on Ibn Rajab’s *Lata‘if al-Ma‘arif*], Shaykh Yasin al-Sawas, said:

“No. 1390 in establishing the *salat*, the chapter on that which has come in regards to the 15th night of Sha‘ban and al-Albani has mentioned it in *Sahih Ibn Majah* (1/233).”

I say: Imam al-Suyuti has mentioned it in *Al-Durr* and he said: “Al-Bayhaqi cited it from Abu Musa al-Ash‘ari (may Allah be pleased with him).”

[4] Hafiz Nur al-Din al-Haythami mentioned in *Majma‘ ‘l-Zawa‘id* from Abu Hurayrah (may Allah be pleased with him), he said: the Messenger of Allah ﷺ said:

“When it is the 15th night of Sha‘ban, Allah forgives His creation except the polytheist and one who harbours enmity.”

And al-Haythami said:

“Al-Bazzar narrated it and in it is Hisham ibn ‘Abd al-Rahman and I do not recognise him. The remaining of its narrators are reliable.”

[5] Imam al-Suyuti mentioned in *Al-Durr al-Manthur*, he said: And al-Bayhaqi cited from Abu Tha'labah al-Khushani (may Allah be pleased with him), from the Prophet ﷺ, he said:

“When it is the 15th night of Sha‘ban, Allah, Exalted is He, bestows his special attention to His creation. He then forgives the believers, grants respite to the disbelievers and he leaves those who harbour malice with their malice until they themselves desist from it.”

I say: Al-Shaykh al-Ghumari mentioned it in *Husn al-Bayan* and he said: “Al-Tabarani and al-Bayhaqi cited it,” and al-Bayhaqi said: “And between Makhul and Abu Tha'labah it is *mursal jayyid*^[1]”.

[6] Al-Shaykh al-Muhaddith ‘Abdullah al-Ghumari mentioned in his treatise, *Husn al-Bayan*: Al-Bazzar and al-Bayhaqi cited from Abu Bakr al-Siddiq (may Allah be pleased with him), from the Prophet ﷺ, he said:

“Allah descends to the lowest heaven on the 15th night of Sha‘ban. He then forgives His entire creation except a idolatrous man and a man who has enmity in his heart.”

And al-Ghumari said:

“There is no problem (*la ba'sa bihi*) in its chain of transmission as Hafiz al-Mundhiri has said.”

I say: Al-Hafiz al-Haythami mentioned similar to it in *Majma' 'l-Zawa'id* and he said: “Al-Bazzar narrated it and in it is ‘Abd al-Malik ibn ‘Abd al-Malik. Ibn Abi Hatim has mentioned it in *al-Jarh wa' 'l-Ta'dil* and he did consider it weak, and the remaining of its narrators are reliable.”

[7] Al-Hafiz al-Haythami has mentioned in *Majma' al-Zawa'id*: it has been narrated from ‘Awf ibn Malik (may Allah be pleased with him) that he said that the Messenger of Allah ﷺ said:

“Allah the Blessed and Exalted, gives attention to His creation on the 15th night of Sha‘ban. He then forgives them all, except for the polytheist or the one who has in his heart enmity.”

Al-Haythami said:

“Al-Bazzar has narrated it and in it is ‘Abdur-Rahman ibn Ziyad ibn An’am. Ahmad ibn Salih has considered him reliable whereas the majority of the *imams* have considered him weak. Ibn Lahi’ah is *layyin* (lenient) and the rest of its narrators are reliable.”

[8] Al-Bayhaqi has narrated in *Shu‘b al-Iman* (3/373) with his chain of transmission from ‘Uthman ibn Abi ‘I-‘As (may Allah be pleased with him), from the Prophet ﷺ who said:

“When it is the 15th night of Sha‘ban, a crier calls out: ‘Is there anyone seeking forgiveness that I may forgive him? Is there anyone asking so I may give him?’ None shall ask but he shall be given, except for the woman who commits adultery with her private part or a polytheist.”

I say: Hafiz Ibn Rajab has mentioned it in *Al-Lata‘if*, al-Ghumari in *Husn al-Bayan* and al-Suyuti in *Al-Durr al-Manthur*.

[9] Imam al-Suyuti has mentioned in *Al-Durr al-Manthur*. Ibn Abi Shaybah, al-Tirmidhi, Ibn Majah and al-Bayhaqi have narrated from ‘A’ishah (may Allah be pleased with her) who said:

“I found the Prophet ﷺ missing one night so I went out to search for him; he was in al-Baqi‘ with his head raised to the skies. He said: O ‘A’ishah, were you afraid that Allah would wrong you and His Prophet? I said: That is not the case with me. However, I thought that you might have gone to visit one of your wives. So he said: Surely, Allah Glorious and Exalted descends on 15th night of Sha‘ban to the nearest heaven and forgives more [people] than the number of hairs on the sheep of the tribe of Kalb.”

I say: Hafiz Ibn Rajab al-Hanbali has mentioned this in *Al-Lata‘if* and added that Imam Ahmad has also included it in his *Musnad*.

Hafiz al-Mundhiri has mentioned in *Al-Targhib wa ‘l-Tarhib*: al-Bayhaqi has narrated from the hadith of ‘A’ishah that (may Allah be pleased with her) that the Prophet ﷺ said:

“Jibra’il (peace be upon him) came to me and said: This is the 15th night of Sha‘ban and Allah frees from the fire so many people according to the number of hairs on the sheep of the tribe of Kalb; Allah does not look in that night to the polytheist, he who has hatred in his heart, the severer of family ties, one who drags his clothes below his ankles, he who disobeys his parents and an incessant drinker of wine.” He then mentioned the hadith in full.

[10] Hafiz al-Bayhaqi has cited in *Shu‘b al-Iman* (3/379) from Yahya ibn Abi Kathir who said:

“The Messenger of Allah ﷺ came out one night and ‘A’ishah came out searching for him in al-Baqi‘; she saw him with his head raised to the skies. He said: O ‘A’ishah, were you afraid that Allah would wrong you and His Prophet? I said: I thought you might have gone to visit one of your wives. He said: Surely, Allah forgives on the 15th night of Sha‘ban more [people] than the number of hairs on the sheep of the tribe of Kalb.”

Al-Bayhaqi said:

“This hadith (i.e. the hadith of ‘A’ishah) is mentioned in *mursal* form from the chain of Hajjaj ibn Artat from Yahya ibn Abi Kathir.” Then Imam al-Bayhaqi narrated the *mursal* hadith mentioned under 10 with his chain of transmission here and said: “This hadith has various *shawahid* (supporting narrations) such as the hadiths of ‘A’ishah, Abu Bakr al-Siddiq and Abu Musa al-Ash‘ari; in some of them the polytheist and the one who harbours ill thoughts are exempted, and in some of them the polytheist, the highway robber, the disobeyer of parents and the one who harbours ill thoughts.”

[11] The Shaykh, the hadith scholar ‘Abdullah al-Ghumari has mentioned in *Husn al-Bayan*: Al-Bayhaqi has cited from Makhul from Kathir ibn Murrah from the Prophet ﷺ:

“In the 15th night of Sha‘ban, Allah forgives the people of the earth except the polytheist or the one who harbours ill thoughts.”

Al-Bayhaqi said: “It is *mursal jayyid*.”

[12] Imam al-Suyuti has mentioned in *Al-Durr al-Manthur*. Al-Khatib has cited in the narrations of Malik from ‘A’ishah (may Allah be pleased with her) who said:

“I heard the Prophet ﷺ say: Allah opens goodness in four nights: the night of ‘Id al-Adhah, ‘Id al-Fitr, the 15th night of Sha‘ban in which He writes deaths and sustenance (*rizq*), and writes who will perform the Hajj, and the night of ‘Arafah until the *adhan*.”

[13] Imam Hafiz al-Mundhiri has mentioned *Al-Targhib wa ‘l-Tarhib*: from ‘A’ishah (may Allah be pleased with her) who said:

“The Prophet ﷺ stood at night and performed *salat*; he lengthened the prostration until I felt that he had passed away. When I saw this, I stood so that I could move his toes; he moved [them] and hence I returned and I heard him say in his prostration: ‘I seek your refuge with your forgiveness from your punishment, and I seek your refuge with your pleasure from your anger, and I seek your refuge with you from yourself. I am unable to praise You as you ought to be. You are as You praise Yourself.’ When he raised his head from prostration and had finished from his prayer, he said: ‘O ‘A’ishah,’ or ‘O Humayrah, did you think that the Prophet has broken his promise with?’ I said: ‘No, I swear by Allah O Messenger of Allah. However, I thought that you had passed away due to the length of your prostration.’ So he said: ‘Do you know which night this is?’ I said: ‘Allah and His Prophet are more knowledgeable.’ He said: ‘This is the 15th night of Sha‘ban. Indeed Allah Most High turns His attention to His slaves in the 15th night of Sha‘ban. He forgives those who seek forgiveness, has mercy on those who seek clemency and leaves those with enmity in the heart as they are.’”

Imam Hafiz al-Mundhiri says:

“Al-Bayhaqi has narrated this from the chain of al-‘Ala ibn al-Harith from ‘A’ishah and said that this is *mursal jayyid* in that al-‘Ala did not hear from ‘A’ishah (may Allah be pleased with her) and Allah Most High is the most knowledgeable.”

Imam Hafiz al-Suyuti has mentioned in *Al-Durr al-Manthur*. al-Bayhaqi has quoted, and considered it weak, from ‘A’ishah (may Allah be pleased with her) that she said:

“The Prophet ﷺ entered upon me and removed both his clothes. Not much time had passed that he stood up and got dressed. Immense jealousy (*ghayrah*) overtook me and I felt that he has gone to one of my co-wives. I went out following him and met up with him at the Baqi’ Gharqad, seeking forgiveness for the believing men, women and the martyrs. I said: ‘May my father and mother be sacrificed for you, you are in need of your Cherisher and I am in need of the world.’ I turned and entered my room and I was breathing heavily. The Prophet ﷺ said: ‘What is this breathing O ‘A’ishah?’ I replied: ‘May my father and mother be sacrificed for you, you came to me and you took off your two clothes, then not much time had passed and you stood and got dressed. Intense jealousy overtook me and I thought you had gone to some of my fellow wives until I saw you in al-Baqi’ doing what you were doing.’ He said: ‘O ‘A’ishah, do you fear that Allah and His messenger would oppress you. Rather, Jibra’il (peace be upon him) came to me and said: “This night is the 15th night of Sha‘ban. In it, Allah frees from the fire according to the number of hair on the sheep of the tribe of Kalb. In it, Allah does not look towards the polytheist, nor to the one who bears hatred, nor to the one who breaks relations, nor the one who hangs his clothes below the ankles, nor to the one who is disobedient to his parent, nor to the one who has habit of drinking wine.” She said: He took off his two clothes and said to me: “O ‘A’ishah, do you give me permission to stand [in prayer] on this night?” I said: Yes, may my father and my mother be sacrificed for you. He stood [in prayer] and made a lengthy prostration for the entire night until I thought that his soul had been taken. I stood to search for him and placed my hand on the sole of his foot. He then moved it and I heard him saying in his prostration: ‘I seek your refuge with your forgiveness from your punishment, and I seek your refuge with your pleasure from your anger, and I seek your refuge with you from yourself, your being is most high, I am unable to praise You as you ought to be. You are as You praise Yourself.’ So, in the morning, I mentioned these words to him. He said: ‘O ‘A’ishah, have you learnt them?’ I said yes. He said: ‘Learn them yourself and teach them for indeed Jibra’il (peace be upon him) taught me them and ordered me to repeat them in prostration.’”

Imam Hafiz al-Suyuti mentions in *Al-Durr al-Manthur*: Al-Bayhaqi has cited from ‘A’ishah (may Allah be pleased with her) that she said:

“The 15th night of Sha‘ban was my night and the Prophet ﷺ was by me. When it was the middle of the night, I could not find him. Then that

jealousy that takes hold of women took hold of me and so I wrapped myself in my cloak and sought him in the rooms of his wives. I did not find him and returned to my room where I found him all of a sudden like a piece of cloth that had fallen and he was saying in his prostration: 'My body and shadow have prostrated to You, my heart has brought faith on You. These are my hands and I have not committed a crime with them against myself. O Mighty One Whose help is hoped for in every mighty affair. O Mighty One, forgive the mighty sin. My face has prostrated to the One Who created it and created its hearing and vision.' He then raised his head and then returned to prostration and said: 'I seek your refuge with your pleasure from your anger, I seek your refuge with your forgiveness from your punishment, and I seek your refuge with you from yourself, You are as You praise Yourself. I say as my brother Dawud (peace be upon him) said: 'I rub my face in dust for my master, every right for Him is that He is prostrated to.' He then raised his head and said: 'O Allah grant me a god-fearing heart that is pure from evil, not harsh nor wretched.' Then he turned and entered with me into the blanket and I was breathing heavily. He said: 'What is this breathing O Humayra? I told him and he began to rub his hands on my knees and say: 'How regretful is the difficulty that these two knees had to bear on this night, this night is the 15th night of Sha'ban, in which Allah descends to the heaven closes to the earth and forgives His slaves, except a polytheist and a bearer of hatred.'"

[14] Imam Hafiz al-Suyuti mentions in *Al-Durr al-Manthur*. Ibn Majah and al-Bayhaqi in *Shu'b al-Iman* has cited from 'Ali ibn Abi Talib (may Allah be pleased with him) that the Prophet ﷺ said:

"When it is the 15th night of Sha'ban, then spend the night awake in worship and fast during its day, for indeed Allah descends in it from the setting of the sun to the nearest sky to the earth and says: Is there not a seeker of repentance that I may forgive him, is there not a seeker of sustenance so that I may give him sustenance, is there not someone in difficulty that I may give him respite, is there not a seeker that I may grant him, is there not such and such, is there not such and such? Until the breaking of dawn."

I say: Hafiz al-Mundhiri has mentioned it in *Al-Tarhib wa 'l-Tarhib* and likewise Hafiz Ibn Rajab al-Hanbali in *Lata'if al-Ma'arif*.

This is what Allah made easy for me to gather from narrations that are *marfu*^[2] narrations that reach the Prophet of Guidance, the

Messenger of Mercy – May Allah bless him and his family and Companions, all of them.

Then, know that al-Shaykh al-Muhaddith Nasir al-Din al-Albani has mentioned in *Silsilah al-Ahadith al-Sahihah wa Shay min Fiqhiha wa Fawa'iduha* (3/135):

“That which is *sahih* in relation to the 15th night [of Sha‘ban].

1144 – Allah the Blessed, the Most High, turns attention to His creation on the 15th night of Sha‘ban. He forgives all of his creation, except a polytheist or a bearer of hatred.

This is a *sahih* hadith narrated from a group of Companions, from various chains, which strengthen each other; they are: Mu‘adh ibn Jabal, Abu Tha‘labah al-Khushani, ‘Abdullah ibn ‘Amr, Abu Musa al-Ash‘ari, Abu Hurayrah, Abu Bakr al-Siddiq, ‘Awf ibn Malik and ‘A‘ishah (may Allah be pleased with them all) ...”

Al-Albani then goes into detail in the *takhrij*^[3] of the hadiths of these eight (may Allah be pleased with them). Then he says:

“The summary of the discussion is that the hadith with all of these chains of transmission are *sahih* without doubt, and the authenticity can be established with fewer [narrations] in number as long as it is safe from severe weakness as is the case in this hadith. Hence, that which Shaykh Al-Qasimi (may Allah have mercy on him) has narrated in *Islah al-Masajid* (p. 107) from the people of *ta‘dil* and *tajrih* (narrator accreditation and criticism) that there is no hadith that is *sahih* in relation to the virtue of the 15th night of Sha‘ban, then reliance upon it is not appropriate. And if one of them expressed the like of these words, then it has only come about due to hastiness and lack of widespread effort in searching for the various chains [of narration] according to the methodology that is before you – and Allah Most High is the granter of accordance.”

I say, that which Shaykh al-Albani has mentioned, fundamentally, is that some of the hadiths are *hasan*, some are *jayyid* and some are *da‘if* (weak) by themselves, but collectively the message of the various hadiths become *sahih li ghayrihi*^[4] (authentic through corroboration) according to the principles of the leading hadith scholars

(may Allah have mercy on them). On account of this, it shall be ruled that the text of the hadith is *sahih* as Shaykh al-Albani has mentioned.

According to this weak slave (Shaykh ‘Abd al-Hafiz) this view is the closest to what is correct. This is especially when I have added many other narrations also, such as from ‘Uthman ibn Abi al-‘As and ‘Ali ibn Abi Talib, and the *mursal* narration of Kathir ibn Murrah from the Prophet ﷺ and the narration of Sayyidah ‘A’ishah that is *marfu*^[5] regarding the opening of goodness in four nights. This is what increases this view in strength and preference.

However, if we were to take the view of those who say that all of the hadiths narrated regarding the 15th night of Sha‘ban are *da‘if* (weak)^[6] in themselves, then we shall say that the multitude of these chains relating to the common subject of the hadiths strengthen each other and so the hadith at that time becomes, due to the multitude of chains, *hasan li ghayrihi*^[7] according to the principles of the leading hadith scholars that are agreed upon as is known.

Then there are also *athars* (statements and actions of the Companions) that support the 15th night of Sha‘ban, and also statements and actions from the pious predecessors from the leading Followers (Tabi‘un), the major *mujtahid* scholars, and the *‘ulama* of the Ummah and its chosen ones until this day that strengthen the hadith and its common message in explaining the virtue of the 15th night of Sha‘ban and to be diligent in worshipping, *dhikr*, supplicating, seeking forgiveness and carrying out pious actions in it.

We now begin mentioning some of the *athars* and the sayings of the people of knowledge that we stumbled upon with haste; accordance is from Allah Most High and He is the Guider to the path of righteousness.

[1] Imam Hafiz Ibn Rajab al-Hanbali mentions in *Lata‘if al-Ma‘arif* (p.162): It has been narrated from Nawf al-Bakkali that ‘Ali (may Allah be pleased with him) came out in the 15th night of Sha‘ban and came out many times, looking to the sky. He said:

“Indeed Dawud (peace be upon him) came out one night in the likes of this time, looked to the sky and said: ‘Verily in this hour, none calls on to Allah except that He responds to him, nor does anyone seek His forgiveness in this night except that He forgives him, as long he is not one who takes tax unlawfully or a magician, or someone who indulges in

unlawful poetry, a soothsayer, a fortune-teller, an unjust policeman, a tax collector (*jahl*) or a person who plays drums (*kubah*) or the lute (*'artabah*) – Nawf said that the *kubah* is the drum (*tabal*) and the *'artabah* is the lute (*tanbur*) – O Allah, the Cherisher of Dawud, forgive he who calls unto you in this night and he who seeks your forgiveness in it.”

I say: Al-Ghumari has also mentioned it in *Husn al-Bayan*.

[2] Imam Hafiz al-Bayhaqi has cited in *Shu'b al-Iman* (3/381) with his chain from Hasan ibn al-Harr who said that Makhul narrated to me:

“Indeed Allah turns His attention to the people of the world in the 15th [night] of Sha‘ban, and He forgives them, except two men: the non-believer and the bearer of hatred.”

[3] Imam Hafiz Ibn Rajab al-Hanbali mentions in *Lata'if al-Ma'arif* also: It has been narrated from ‘Umar ibn ‘Abd al-‘Aziz that he wrote to his governor in Basra:

“Observe four nights in the year, for indeed Allah pours forth mercy abundantly: the first night of Rajab, the 15th night of Sha‘ban, the night of ‘Id al-Fitr and the night of ‘Id al-Adhah.”

Ibn Rajab has mentioned: “There is discussion regarding its authenticity from him.”

[4] I say: However, that which Imam Shafi‘i (may Allah have mercy on him) has explicitly mentioned in his book *Al-Umm* regarding worship in the night of the two ‘Ids (1/231) supports it:

Al-Shafi‘i said:

“It has reached us that it used to be said: Surely, the supplication is accepted in five nights: in the night of Friday, the night of ‘Id al-Adhah, the night of ‘Id al-Fitr, the first night of Rajab, the 15th night of Sha‘ban...”

Al-Shafi‘i said:

“Everything that has been narrated regarding these nights are considered preferable without them being obligatory.”

Shaykh Dilawar Kumla'i said in his treatise regarding the 15th night of Sha'ban after mentioning the [aforementioned] *balagh* (direct quote of the Prophet) of Imam al-Shafi'i, his words are:

“Likewise, it is as such in *Kitab al-Umm*; and al-Bayhaqi has also narrated this in *Al-Sunan al-Kubrain Bab 'Ibadah Laylah al-'Idayn* under *Kitab al-Salat* and also in *Ma'rifat al-Sunan wa 'l-Athar*, and al-Munawi has mentioned it in *Fayd al-Qadir Sharh al-Jami' al-Saghir*, al-Zabidi in *Ithaf al-Sadah al-Muttaqin* in the issues relating to the two 'Ids...”

He then said: I say that the *balaghat* of Imam Shafi'i (may Allah be pleased with him) are accepted like the *balaghat* of Imam Muhammad ibn al-Hasan al-Shaybani and Imam Malik, and the *ta'liqat*^[8] of Imam al-Bukhari (may Allah have mercy on them).

[5] Imam Hafiz Ibn Rajab al-Hanbali has said in *Lata'if al-Ma'arif* (260) after an excellent discussion regarding the prohibition of fasting after the 15th of Sha'ban:

“All of this is regarding the fasting after the 15th of Sha'ban. As to fasting on the 15th itself is not forbidden for indeed it is from the collection of bright white days (*al-ayyam al-bid*) whose fasting is preferable every month. And the issue of fasting in Sha'ban has been mentioned specifically...”

Then Ibn Rajab mentions the narration of 'Ali [may Allah be pleased with him] that has been previously mentioned under number 14 in the section regarding *marfu'* narrations. Then he said:

“In relation to the virtue of the 15th night of Sha'ban there are numerous other hadith. There have been differences of view in relation to them, the majority of them have declared them weak (*da'if*) and Ibn Hibban has considered some of them to be authentic (*sahih*) and quoted them in his *Sahih*.”

I say: We have previously mentioned in the discussion regarding these narrations that even though each hadith, according to the scholars, is in itself *da'if* and if we were to agree to that, even then the multitude of chains of narration strengthen one another and render each one of them *hasan li-ghayrihi* (sound due to another supporting narration)

according to the principles of the hadith scholars as has previously been discussed and Allah is the Most Knowledgeable.

He then mentions a number of *marfu'* hadith and the *athars* of Sayyiduna 'Ali narrated from Nawf al-Bakkali and writes after that:

“The Followers (*Tabi'un*) from the people of Levant (al-Sham) such as Khalid ibn Ma'dan, Makhul, Luqman ibn 'Amir and others would revere the 15th night of Sha'ban and strive in worshipping in it. From them people learnt its virtue and greatness. It has been said that an Israelite narration had reached them ...”

(I say: This claim is not accepted from Hafiz Ibn Rajab (may Allah have mercy on him), especially when he has not mentioned the person who said this and did not mention their proof relating to this. Then note that he indicated towards the weakness of this statement by saying “*it has been said.*” On the opposite, we find that Makhul al-Shami, who was the *faqih* (jurist) of Sham in his era and one of the notable *hafiz* of Hadith, narrated the hadith of the 15th night of Sha'ban at times in *mawquf*^[9] form, at times from Kathir ibn Murrah in *mursal* form and in *marfu'* form from Abu Tha'labah al-Khushani from the Messenger of Allah ﷺ likewise from Malik ibn Yukhamir from Mu'adh ibn Jabal from the Prophet ﷺ. Likewise, al-Bayhaqi has also mentioned this in *Shu'b al-Iman* (3/381) and others. So, how can it be thought that he forgot these noble prophetic narrations and relied on Israelite narrations? Yes, it might have been the case that he might have found some Israelite narrations in agreement to these narrations that are established from the Prophet ﷺ that he accepted and mentioned to the people. There is no objection to this at all.)

“...and so when that became famous regarding them in the cities, the people differed in relation to the night. Some of them accepted the greatness of the night from them and agreed with them regarding its greatness. Among them were a group of worshippers from the people of Basra and others. The majority of scholars from the people of the Hijaz disapproved of them. Among them was 'Ata and Ibn Abi Mulaykah. 'Abdur Rahman ibn Zayd ibn Aslam has narrated this view from the jurists (*faqih*s) of Madinah and that is the view of the companions of Malik and others who said: All of that is an *bid'ah* (innovation) ...”

(I say: It is clear that the *bid'ah* according to the people of the Hijaz and the companions of Malik is not due to the diligent observance of worship in the 15th night of Sha'ban itself, but rather the *bid'ah* is the gathering in the mosque in this night and to keep it awake in a gathering, wearing one's best clothes, to burn incense, to apply *kuhl* on the eyes and other various activities in it. They considered that this was not from the habits of the Companions and the major Followers (may Allah be pleased with them). This is an issue of *ijtihad* in which we do not reprimand anyone in regards to it. In each of the two sides there at major *hafizs* of Hadith, jurists, and pillars of knowledge and guidance. Hafiz Ibn Rajab has mentioned after this, as you will note, that Imam Hafiz Ishaq ibn Rahwayh inclined to the view of the *imams* of knowledge and religion from the people of the Levant like Khalid ibn Ma'dan, Makhul, Luqman ibn 'Amir and others.

Then, if it is by way of argument clearly established from some of them that observing worship in the 15th night of Sha'ban in itself, even if it is done alone, is an *bid'ah*, then no attention will be paid to this view and, regardless of who it is, the utterer shall be told that we only take and act on that which has been established for us from the sayings of our beloved, our master, our *imam*, our Prophet, the beloved of the Cherisher of the Worlds, the master of the prophets and messengers, the prophet of guidance and clemency Muhammad ibn 'Abdullah صلی اللہ علیہ وسلم.

The view of everyone is taken and abandoned except he who is infallible (may Allah bless him and his family and Companions and grant them peace, all of them). We have mentioned the noble prophetic narrations at the beginning and they are the foundations on which we place our trust. When there is a dispute among the scholars, we take that which is closer and more in agreement to the noble prophetic narrations because we have, fundamentally, commanded to obey him and follow his commands صلی اللہ علیہ وسلم.

Soon, the words of Imam Ibn al-Hajj al-Maliki will be quoted from his book *Al-Madkhal* in which he narrates from the Salaf in general "their reverence for it and their preparation for it before its coming." He has not excluded the companions of Malik from that. Hence, it is learnt from this as we have mentioned that they would object to spending it awake in the mosque in congregation, but not keeping it awake in general.)

“... The scholars of the people of al-Sham have differed in how to keep it alive according to two views:

“The first: it is preferable to spend the night in congregation in the mosques. Khalid ibn Ma’dan, Luqman ibn ‘Amir and others would wear their best clothing in it, they would burn incense, apply *kuhl* and would spend that night in prayer in the mosque. Ishaq ibn Rahwayh agreed with them on that. He said in relation to standing in prayer in the mosque in congregation: ‘That is not a bid’ah.’ Harb al-Kirmani has narrated it from him in his juristic issues.

“The second: it is disliked (*makruh*) to gather in the mosques for prayer, narrating stories and supplication. It is, however, not disliked that a man prays *salat* in it by himself. This is the view of al-Awza’i who is the *imam* of the people of al-Sham, their *faqih* and their scholar. That is what is the closest, insha’-Allah.

“It has been narrated from ‘Umar ibn ‘Abdul ‘Aziz that he wrote to his governor in Basra: ‘Observe four nights in the year, for indeed Allah pours forth mercy abundantly: the first night of Rajab, the 15th night of Sha‘ban, the night of ‘Id al-Fitr and the night of ‘Id al-Adhah.’ There is discussion regarding its authenticity from him.

“Al-Shafi’i said: ‘It has reached us that it used to be said: Surely, the supplication is accepted in five nights: in the night of Friday, the night of ‘Id al-Adhah, the night of ‘Id al-Fitr, the first night of Rajab, the 15th night of Sha‘ban.’ Al-Shafi’i said: ‘Everything that has been narrated regarding these nights have been considered preferable.’

“It is unknown if there is any discussion from Imam Ahmad regarding the 15th night of Sha‘ban. However, in relation to the preferability of standing in prayer on that night, two narrations have been cited from him, and these are from two narrations regarding standing in prayer on the night of ‘Id. This is because in one narration he has not considered preferable standing in prayer with congregation because this has not been conveyed from the Prophet ﷺ and his Companions. And in another narration he has considered it preferable due to ‘Abd al-Rahman ibn Yazid ibn al-Aswad doing this – and he is from the Followers. Likewise, regarding standing in prayer on the 15th night of Sha‘ban, nothing has been established from the Prophet ﷺ or from his

Companions^[10], but there is something established from a group of the Followers from the notable jurists of al-Sham.

“It has been narrated from Ka‘b who said: ‘Indeed, Allah Most High sends Jibra‘il on the 15th night of Sha‘ban to Jannah and Jibra‘il commands it to beautify itself and says: Surely, Allah Most High has emancipated in this night of yours people equivalent to the number of stars in the skies, and equivalent to the number of days and nights in the world, and equivalent to the leaves on the trees, and equivalent to the weight of the mountains, and equivalent to the number of sand particles’.

“Sa‘id ibn Mansur narrates that Abu Ma‘shar narrates from Abu Hazim and Muhammad ibn Qays from ‘Ata ibn Yasar who said: ‘There is no night after the Night of Power (*Laylat al-Qadr*) more virtuous than the 15th night of Sha‘ban; Allah Most High descends to the heaven closest to the earth and forgives all of his slaves except the polytheist, or the one who harbours enmity or he who severs ties.’

“O you who has gained emancipation from the hellfire in this night, glad tidings to you, this is a might gift. O you who has been rejected in this night, may Allah make correct your difficulty for indeed it is a great difficulty.

I cry over myself and I have every right to cry,

I am not in doubt in regards to frivolously spending my life,

If I were to say that I am pious in my actions,

Then I am in my stating a person of deceit,

On the nights of Sha‘ban and the night of its middle,

In any way, a difficulty could descend on me,

And it is my right of my life that I make perpetual my imploring,

Perhaps, the God of the creation grants emancipation.

“It is befitting for the believer that he frees himself on this night for the *dhikr* of Allah Most High and to supplicate to him for forgiveness of sins, veiling of faults and remove hardships, and that he proceeds this

with repentance for indeed Allah Most High turns His attention to he who repents.

So, stand in prayer in the middle noble night,

As, the most noble of this month is its middle night,

How many youths that spent the middle night heedless,

Whereas, in this night the scroll of his death was written,

So, hasten with good deeds prior to its passing,

Be cautious of the engulfing of death in it by spending it in pious deeds,

Fast during its day for Allah and entertain pious hope in Him,

So that you may be successful at the time of difficulty with His favour.

It is designated on the Muslim that he abstains from sins that prevent repentance and the acceptance of supplications on this night..."

(I say: It is surprising that some of those who attribute themselves to knowledge and religion, despite that which we have mentioned from the exhortations of Imam Hafiz Ibn Rajab al-Hanbali in poetry and verse after a unique research discussion and inclusion of *marfu'* narrations and *athars* in relation to the observance of the 15th night of Sha'ban and fasting during its day in this book of his *Lata'if al-Ma'arif*, include him (may Allah have mercy on him) among some of those who have negated the observance of this blessed night. I do not know what calls for this: either their ignorance in understanding his words or stubbornness and insisting on their view which is contrary to the explicit noble prophetic hadiths and the *athars* of the pious predecessors (may Allah be pleased with them all). We hope from Allah that He grants us sincerity and correctness in speech and actions and that He grants us accordance to that which He loves and which pleases Him, and accepts us. Surely He Most High is generous and noble.)

After this Imam Ibn Rajab al-Hanbali has detailed an excellent discussion on those sins that prevent one from gaining forgiveness and also the most superior of actions that a person should always observe, especially on this blessed night.

[6] Imam Abu ‘Abdillah Muhammad ibn Muhammad al-‘Abdari, who is famously known as Ibn al-Haj al-Maliki al-Fasi (may Allah have mercy on him) mentions in his book *Al-Madkhal* (1/214) under the title “Night of the 15th of Sha‘ban”:

“There is no doubt that it is a night that is blessed and of great worth by Allah Most High. Allah says: *‘In that (night), every wise matter is allocated’* (44:4). The scholars (may Allah have mercy on them) have differed whether this is that night (the 15th night of Sha‘ban) or the Night of Power (*Laylat al-Qadr*) according to two views. The popular view is that this is the Night of Power.

“In sum, this night, even if it is not the Night of Power, has great virtue and major goodness. The Salaf (may Allah be pleased with them) would revere it and prepare for it before its coming. It hardly arrived and they would be prepared for meeting it and to revere its sacredness according to what has been known about their revering the sacred signs of Islam (*sha‘air*) in line with what has been mentioned.”

[7] Imam Hafiz ‘Allamah Mulla ‘Ali al-Qari mentions in his commentary of *Al-Mishkat al-Masabih* entitled *Mirqat al-Mafatih* under his commentary of the hadith of Sayyidah ‘A’ishah (may Allah be pleased with her) and her going to Baqi‘ where she found the Prophet ﷺ. In this [discussion] is the mention of the virtue of the 15th night of Sha‘ban which al-Tirmidhi and Ibn Majah have [also] mentioned and which the author of *Mishkat al-Masabih* has cited in the second section (*al-fasl al-thani*) of the chapter on standing [in prayer] in Ramadan.

At the end of it is mentioned:

“Al-Tirmidhi said: I heard Muhammad i.e. al-Bukhari considering this hadith weak (*da‘if*).”

Al-Qari writes:

“However, weak hadith can be practiced upon in virtues (*fada’il*) according to the agreement of the scholars. It is said that the reason for the relation to the chapter title is informing that when innumerable reward for keeping awake [in worship] the 15th night of Sha‘ban has been narrated then it is like a precursor for standing in prayer (*qiyam*) during Ramadan, hence the mention on Ramadan called for the mention of this night.”

Imam Mulla ‘Ali al-Qari also mentions in the same chapter in the third section where the author of *Al-Mishkat* mentions from ‘A’ishah, from the Prophet ﷺ who said:

“Do you know what is in this night?” (In other words the 15th night of Sha‘ban.) She said: “What is in it O Prophet of Allah?” He replied: “In it, every child to be born to the children of Adam this year will be written, and every person to die from among the children of Adam this year will be written. In it the actions they shall do shall be written and in it their sustenance (*rizq*) shall descend...”

Al-Qari mentions in the commentary to the Prophet’s ﷺ saying, “Do you what is in this night?”:

“Meaning what reverence, power and designating of matters happen. Ibn Hajr has mentioned: ‘Through this rhetorical question, He ﷺ has drawn attention to the significant importance of this night and what occurs in it so that it makes the Ummah observe it in the most beautiful way, and he has stressed on keeping it awake in worship, supplication, contemplation and *dhikr*.’”

[8] Imam ‘Abd al-Hayy al-Lakhnawi, the Hadith scholar (may Allah have mercy on him), writes in *Al-Athar al-Marfu‘ah*:

“There is no discussion on the preference of keeping the Night of Bara‘ah awake with whatever one wishes in acts of worship and supererogatory (*nafl*) deeds in it as one wishes due to the *marfu‘* hadith from ‘Ali of Ibn Majah and al-Bayhaqi in *Shu‘b al-Iman*. There are other hadiths on this subject that al-Bayhaqi and others have quoted as Ibn Hajr al-Makki has detailed in *Al-Iydh wa al-Bayan* that show that the Prophet ﷺ increased worship and supplications on this night and visited graves and prayed for the dead. The preference to increase worship in it is understood from all of these hadiths that show [both] statements and actions. One is able to choose whether to offer *salat* or other acts of worship. If one opts for prayer then the number of units (*rak‘ahs*) and its form is his choice as long he does not do that which the legislator (the Prophet) explicitly or indirectly forbade.”

[9] The ‘*allamah*, the Hadith scholar Muhammad ‘Abd al-Rahman al-Mubarakpuri, has mentioned in *Tuhfah al-Ahwadhi bi Sharh Jami‘ al-*

Tirmidhi in the chapter regarding what has come regarding the 15th night of Sha‘ban:

“It is the 15th night of Sha‘ban and named *Laylah al-Bara‘ah*. The author has mentioned this chapter here as a digression because of the mention of Sha‘ban or else the discussion is regarding fasting. Abu ‘l-Tibb al-Madani has mentioned this.”

(I say: Imam al-Tirmidhi has brought this chapter here in the chapters on the fasting of the Prophet ﷺ. It is because of this that Shaykh al-Mubarakpuri has clarified the relation of mentioning it here.)

Then, after explaining the aforementioned hadith of Sayyidah ‘A‘ishah (may Allah be pleased with her) in *Jami‘ al-Tirmidhi* he says:

“Know that a number of hadiths have been narrated regarding the virtue of the 15th night of Sha‘ban; all of them show that there is a basis for it. Among them there is the hadith of ...”

He then mentions the other hadiths of Sayyidah ‘A‘ishah, Mu‘adh ibn Jabal, Abu Musa al-Ash‘ari, ‘Abdullah ibn ‘Amr, Makhul from Kathir ibn Murrah and Abu Tha‘labah, and ‘Ali (may Allah be pleased with them) and a short *takhrij* of them. He then writes:

“All of these hadiths, collectively, are proof against those who think that there is nothing established regarding the virtue of the 15th night of Sha‘ban. And Allah is the most knowledgeable.”

[10] The Hadith scholar Shaykh ‘Abdullah ibn Muhammad al-Ghumari has mentioned in *Husn al-Bayana* after mentioning several hadiths and *athars* that have been narrated in regards to the 15th night of Sha‘ban:

“It can be understood from these hadiths and *athars* the preference of standing in prayer on this night and to strive in it on reciting the Qur‘an, *dhikr* and supplication as a way of obtaining the breeze of Allah’s mercy as has come in the *marfu‘* hadith that al-Tabarani and others have narrated from Muhammad ibn Muslimah: ‘Indeed, Allah has in the days of time some days when special breezes of mercy flow, obtain them for maybe one of you will obtain a breeze and he shall not be wretched thereafter ever.’

How beautiful is the speech of some of the erudite:

So, stand in prayer in the middle noble night,

As, the most noble of this month is its middle night,

How many youths that spent the middle night in peace,

Whereas, in this night the scroll of his death was written.”

As to the books of *fiqh* in the four *madhhabs*, then they are full of describing the preferability of keeping awake this blessed night. We shall now mention from them some of the sayings of the leaders of the Hanafi jurists (may Allah have mercy on them):

It is mentioned in *al-Durr al-Mukhtar* of al-Haskafi:

“From among the preferable actions is keeping awake in worship the nights of the two ‘Ids and the middle of Sha‘ban.”

It is also mentioned in *al-Bahr al-Ra‘iq*:

“Among the preferable actions is keeping awake the last ten nights of Ramadan, the two nights of the two ‘Ids, the nights of the ten days of Dhu al-Hijjah and the 15th night of Sha‘ban as the hadiths mention and which has been mentioned in *Al-Tarhib wa ‘l-Tarhib* in detail.”

Its like is in *Fath al-Mu‘in ‘ala Sharh Al-Kanz li Mulla Miskin* by Shaykh Abu ‘l-Sa‘ud and in *Maraqī al-Falah ‘ala Nur al-Idah* by al-Shurunbulali: “It is preferable to keep awake the 15th night of Sha‘ban.”

As to our *shaykhs* – the *imams* of Hadith and *fiqh* who are well-researched, including Imam al-Rabbani Shaykh Rashid Ahmad al-Gangohi al-Ansari, Hujjat al-Islam Imam Muhammad Qasim al-Nanotwi, Imam ‘Arif billah Muhammad Ashraf ‘Ali al-Thanawi al-Faruqi, Shaykh al-Islam Imam Sayyid Husayn Ahmad al-Madani al-Husayni until our Shaykh, Imam al-Rabbani Shaykh al-Hadith, the knower of Allah, the exemplar, the blessing of the era, the *‘allamah* Muhammad Zakariyya al-Kandhalwi al-Siddiqui then al-Madani and others (may Allah have mercy on them, be pleased with them) – and the majority of their students, they are agreed in observing the awakening of this blessed night with various types of worship, which they would choose as they wished and likewise

the fast of the middle day of Sha'ban. And it is superior to fast on all three of the bright white days (*ayyam al-bid*).